

SALVATION TO SINNERS.

MRS. QUINDARA GRUBB.

"To him that knoweth to do good and doeth it not, to him it is sin." James 4: 17.

Thoughts came up in our prayer meeting last night that has caused this text to bear heavily upon my mind. In the common acts of life it is counted right that a man should do as well as he knows. And when a man knows his duty and fails to do it, he is blamable. Ignorance may excuse a fault, knowledge certainly aggravates it. And judged by this rule all have sinned; all have known better than they have done. God counts all mankind as sinners, either penitent or impenitent. He may perceive many grades, but he has only two kinds of men.

He puts all sinners into one class. If this were for punishment, they might perhaps complain, but as it is for pardon, there can be no reasonable objection; so God has concluded all under sin, that he might have mercy upon all. Such are the persons that Jesus came into the world to save—the sinful, the guilty, the condemned, the helpless and the lost. These were they whose miseries moved his pity, and whose needs aroused his love, and brought him down from heaven, not to do his own will, or to seek his own pleasure, but to the ruined and perishing sons of men. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" who had broken the law, despised his mercy, refused his grace and trampled his words beneath their feet. Shall we not listen to a saying so wonderful as this? Should we not give an earnest heed to such a faithful saying, and accept it as a word of hope and comfort to the ruined and the lost? No man seeks salvation till he knows the need of it. Jesus Christ has provided a way whereby men can be saved. He has borne their sins in his own body on the tree. He has opened the gate of pardon, and bids us enter boldly and find mercy. He has manifested his love to the rebellious and the lost. "God sent not his son into the world to condemn the world, but that the world through him might be saved. For God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but should have everlasting life."

Our heavenly Father waits to save us. He does not ask us to wait a day, or pray a week, or seek a month, or strive a year. We must do and suffer all his righteous will. We must yield our whole soul to Christ; give up our own will and submit to the will of God. Think of the tears that were shed on Mount Olivet; the sweat

and groans in Gethsemane; the meekness of the lamb led to the slaughter; the blood and anguish on the cruel cross, the place where he had been rejected, mocked and slain. His justice has been called revenge; his patience, indifference; his long-suffering, weakness; his loving pity has been utterly condemned; and as long as man cherishes these thoughts and feelings towards God, reconciliation is hopeless. But oh! if this wearied, bleeding, groaning world could know the heart of God, there would be a mighty change! But they do not know. He proclaimed liberty to the captives. He came to the lowliest and saddest sons and daughters of Adam, and spake words of peace to all. The vilest were not rejected, he has forgiven me. In the name of Jesus, I here testify to you the word of grace and mercy from on high. This faithful saying which is worthy of acceptance, "That Jesus Christ came into the world to save sinners." And by the authority of my heavenly Master, I bid you come and share with me the mercy that God bestows on guilty man. Come without hesitation. Come without fear. Come without doubt; and come without delay, pardon is offered, mercy is extended, salvation is free; but how "shall we escape if we neglect so great salvation."

ZACCHEUS THE PUBLICAN.

Near the close of Christ's ministry upon the earth, he passed through Jericho. In passing through, great crowds of people thronged about him in order to get a sight of him who had done so many great things, as heal the sick, raise the dead, and restore sight to the blind. Among the crowds there was a man, Zaccheus, a publican, or a tax-collector. Zaccheus had heard that Christ was a friend of publicans, so he desired very much to get a sight of him. It was useless for him, though, to try to crowd through the people; so he took a wise plan which was—he went ahead a short distance where a sycamore tree stood by the side of the road where he knew Jesus would pass, and then climbed up the tree to wait until the Lord would pass. When the Lord came to the tree he looked up and said: "Zaccheus come down, for this day I shall abide at your house." Zaccheus answered, "I have given to the poor, and if I have taken anything from anyone falsely, I am willing to repay him fourfold." And to this the Lord replied, "To-day salvation has come to thy house." To-day the preachers are taking the place that Christ had on this world of making away for the people to obtain eternal life, or making known how to obtain eternal life. Seemingly to the people in

the time of Zaccheus, Christ was a mere preacher. In those days, people crowded to hear Christ preach, but to-day the people who come to hear the preachers tell of him and additional news, can easily be numbered, and some of them who do come sleep away the time, and this makes the preachers feel like working at some other profession, and it also gives the people something to talk about. Many of you would like to see Christ as well as Zaccheus did. It is well that you may see him by doing his will, by leaving him come into your heart that he may sup with you, and then in the next world you may see him face to face. When Christ called on Zaccheus, he was willing to obey and told him if he had defrauded any person he was willing to make it right. How many of you who have obtained money falsely, are willing to pay him whom you have wronged, back?

So many people will not accept Christ's call because they think the yoke they will have to bear will be a little too heavy. Many of those who are up in the trees of sin watching the progress of God's work when called to come down, scorn the caller, but many of those who do the scorning, will be scorned. It is true, though, that many of those who do come down from the trees of sin, and find what is to be done, stand at the bottom a while, and then commence to climb up again. If there were a few more Zaccheuses and not so many rich rulers the world would be better off. O dare to be a Zaccheus and you will never regret it.

EMMET RITTENHOUSE.

BEST OF ITS KIND.

A good many years ago, when church organs were regarded with disfavor by many pious and intelligent people, it was proposed to introduce one of these dangerous inventions into a New England meeting-house, one of the pillars of which was an old man of Quaker blood.

He was one of the most violent opponents to the plan when it was first proposed; in fact, he expressed his views so strongly that the person who was collecting money for the organ, when it was at last decided to have it, did not venture to call upon the old Quaker for any subscription.

He met him on the street one day, however, and was agreeably surprised when the old man took out a substantial-looking wallet and presented him with a most generous sum to add to his collection.

"Why," stammered the young man, "I—I am greatly obliged, sir, but I hardly thought you would care to be asked to contribute."

"My son," said the Quaker, with a suspicion of a twinkle in his serious eyes, "if thee will worship the Lord by machinery, I would like thee to have a first-rate instrument."